EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."——"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XII. [NEW SERIES.] UTICA, N. Y., FRIDAY, APRIL 9, 1841. NO. 15.

For the Magazine and Advocate.

A Voice to the Married....Chapter IV.

BY REV. J. M. AUSTIN.

TO HUSBANDS AND WIVES.

MANNER AND STYLE OF LIVING.

"Insolent pride, * * * * * * * *
The topmost crag of the great precipice
Surmounts—to rush to ruin."

To a youthful couple who are just commencing married life, the subject of house-keeping, and the general style in which they should live, is one of great importance. They should make it a topic of much forethought and deliberation, that they may be prepared to act prudently and wisely. The selection or construction of a dwelling—the description of furniture with which it is to be filled—together with the appearance which they would exhibit in these respects—all depend upon contingences which grow out of necessity and propriety. It would be manifestly improper for those who are wealthy, and who move in high circles, to live in a manner corresponding with those who, from necessity, are compelled to deprive themselves of many of the comforts of life. And equally improper would it be for those whose pecuniary means are quite limited, to strive to imitate the profusion and elegance of the wealthy.

The wise Creator has allowed these distinctions of property and rank, and it is not to be expected, from the nature of man, that those who occupy different grades, will live in the same fashion and style. There is an innate sense of propriety—an ability to appreciate the fitness of things—existing in most minds, which they should very frequently consult, in making preparations for house-keeping. It should not be forgotten on such occasions, that prudence, economy and moderation, have claims upon them, as well as pride and fashion.

The first questions which those should ask themselves who are preparing a place of residence, should be—What is our station?—in what society do we move?—how are we estimated by the community in which we reside?—what are our resources and our prospects? And in accordance to the answers which they can honestly return to these inquiries, should be their plans of living. In addition to these questions, it may not be amiss to ask themselves, what will community expect of us, from our station and circumstances in regard to the style in which we shall live? Although I would not have the youthful who are thus maturing their plans, pay too much attention to the views of others, or to the behests of fashion, yet they should have some regard to public opinion and expectation, on this subject. The public generally, have quite a unanimous estimation as to the style in which people of different professions, occupations, and ranks, should live—and this estimation is usually not far from the proper standard. The line to be aimed at, should be this—not to furnish your dwelling, or adopt a style of living which, in view of your circumstances, would excite the surprise of your neighbors, either for your extravagance and folly on the one hand, or your parsimony and meanness on the other.

It should be remembered by young married people, that their respectability will not depend so much on the style in which they live, as on the moral traits of their character. A family who live in a residence furnished in the highest style of fashion, will in reality, be esteemed no more than they would did they inhabit a plainer abode. It is vain to expect to win the confidence and respect of society, by a display of paint and varnish, of gorgeous tapestry, rich carpeting, splendid mirrors and polished mahogany and marble. Many of the most unprincipled and degraded wretches on earth, surround themselves by such displays, and yet they are none the less despicable, none the less scorned by all the upright and virtuous.

As bad as the world is frequently represented to be, an individual or a family can never purchase its respect and confidence by a display of style and splendor alone. Unless there is, or is supposed to be, some inward merit, some good and useful personal characteristics—some traits which are admitted by general consent, to be meritorious and praiseworthy—the seal of public disapprobation is placed upon them. And this brand can not be removed, though they dwell in a gorgeous palace, and cover their persons with Golconda's gems.

Let the youthful, then, commence their matrimonial life, with this maxim settled in their minds, that they can not gain the actual respect, or confidence of any mortal whose good opinion is worthy of a moments thought, by elegance in dwelling, in furniture, or equipage. This truth constantly in sight and acted upon, would annually save thousands from extravagance and ruin.

Strive to adapt your style of living to your station and condition. If you are in comfortable circumstances, you need not inhabit a hovel, and starve on bread and water. This would exhibit not an *economical*, but a *miserly* disposition.—Neither should you run to the other extreme, and expend all your means upon your dwelling and your person. This would be extravagance—a habit even more dangerous than the miser's.

If you are a mechanic, a tradesman, a farmer, or a laboring man, be content to live in the style in which people of your calling usually live; for, as a general rule, those belonging to the different occupations, are governed by proper habits in this respect. To adopt a different style—to strive to excel those pursuing the same business, in costly dwelling or elegant furniture—to affect an appearance either in person or residence, which would lead them to suppose that you feel above them—is but to gain their just disapprobation, and to place yourself, moreover, in a condition where you lose the respect of one class, only to become an object of ridicule to another, whose manners and proceedings you are striving to imitate.

I would warn the young, who are digesting their plans for house-keeping, against being swayed by the voice of fashion in this subject.—If they listen to its seductive tones, it will be very likely to lead them into paths beset by many dangers. I have heretofore said much against fashion and its follies. But I can not refrain from again raising my voice against its influence. It is a heartless tyrant—a blind, headstrong, spend-thrift—making simpletons and slaves of those who yield entire obedience to its dictates. It has well been said, that "fashion makes people visit when they had rather stay at home—eat when they are not hungry—and drink when they are not thirsty. She ruins health, squanders property, and makes fools of all her followers."

In furnishing a dwelling, or in regulating the general style of family appearance, let not the inquiry be—how does the wealthy Mr. A. live?—how has the fashionable Mrs. B. furnished her new residence? of what figure are the carpets, of what pattern are the chairs, the sofas, the tables of the showy Mrs. C.? Instead of making these inquiries, or allowing them to exercise any influence upon you, the only question should be—what is necessary?—what does comfort require?—what do propriety and decency demand, in view of my means and condition? Go no farther than just and conscientious answers to these inquiries will allow. And let fashion raise her brazen voice, and call to you as she will—let her fettered votaries advise, and entreat, or ridicule as they may—listen not to them. Give heed to the gentle tones of prudence, the fit companion and director of the young, and believe her, when she declares that comfort and propriety, should be our only aim, in all that pertains to the outward things of life.

I am willing to acknowledge the truth of the maxim, that "manner and appearance is *something* with every body, and *every thing* with some"—and proper heed should be given to these tendencies of the human mind. But this consideration should never induce you to lose sight of the cardinal points laid down by prudence.—If either must be violated, the dictates of prudence, or the expectations of those who place much importance upon appearance, by all means, let it be the latter.

It is a frequent remark of one of my friends, who has had long experience in housekeeping, that were he to furnish another dwelling for himself, he would not have any room "too good to be used." There is much meaning in this declaration. People often expend large sums of money in furnishing their parlors with costly furniture, when articles of a more common description would answer every purpose. And having with considerable difficulty, perhaps, found means to make this display, they will look upon the gaudy carpets and polished tables, as almost "too good to be used." The rooms thus arrayed, will, in most instances, remain nine-tenths of the time perfectly useless—closed entirely to the light of day, and occupied only by the ingenious spider, who ought at least to be thankful, that he has been supplied with quarters so comfortable and undisturbed, in which to weave his "meshy net."

Perhaps on some extraordinary occasion, the parlor is thrown open, for the reception of company. But although the guests may admire the furniture, and eulogize the taste of the occupants of the mansion, yet will they become impressed by this display, with any higher sentiments of love and esteem towards them? More than probable, on retiring to their own fire-sides, the declaration will involuntary arise to the lips of these guests—"Well, it is astonishing that Mr. W., whose capital is so small, and who is so often cramped in business, or whose income is so limited, should have squandered so much money in useless and costly furniture! If he had reserved his means to enable him to meet the demands against him a little more promptly, it would be vastly more to his credit!" And this is the return for the expense, the labor and anxiety, of procuring fashionable and costly furniture! In thousands of instances, if men could have the capital which is invested in furniture lying perfectly idle and useless in their dwellings, to devote to their business, it would save them numerous hours of vexation, many a "scramble" to meet their payments, and perhaps, enable them to escape many a "protest."

Let the young, in adopting their style of living, have an eye strictly and faithfully to their means. If their capital is small, let them be governed ac-

cordingly in all their expenses. Their furniture should be plain and cheap, and little, if any, should be procured that is not wanted for actual use. As their pecuniary abilities increase, they can supply themselves with the ornamental, to a moderate degree—always remembering that it is safer and better, to be far behind their means, in this respect, than but little in advance.

The wife should always co-operate with the husband in practicing upon these economical principles. In purchasing furniture, she should not urge that this or that costly article should be procured, because Mrs. So-and-so has obtained it. She should rather ask, are we able to incur this expense?—can not the money which would be expended in this purchase, be put to a use which would be much more serviceable?

How many instances are constantly occurring, where young married people become involved in pecuniary difficulties, and meet with early bankruptcy, solely by indulging in imprudent expenditures, at the commencement of their matrimonial career. The husband may be engaged in a safe and profitable business, which, by exercising prudence and economy, would enable him eventually to become a wealthy man. But urged on by foolish pride, and blind to future consequences, they must live in as good style at least, as some of their neighbors, or associates, who have recently married, or if possible, a little out do them. Accordingly a large dwelling is built, or rented, at great expense—it must be filled with new and fashionable furniture—frequent and large parties must given in return for the courtesies extended towards them in the society in which they move—servants and frequent extra help, must be employed—places of amusement must be visited—and fine and fashionable dresses must often be purchased! The unavoidable result of all this extravagance, is, that the young husband soon begins to find himself cramped in his business affairs—it is with great and greater difficulties that he manages to meet his payments—until finally he becomes bankrupt, and is not only ruined himself, but perhaps, involves some faithful friend in his overthrow. This, as Matthew Carey says, "is *cutting a dash*, with the certainty of *making a splash!*"

Had those who have run this career, but exercised a due degree of discretion—had they commenced with a fixed determination, to pay but little heed to fashion, to give themselves no anxiety about equalling or excelling the style of others, but to live entirely within their means, they would have prospered in their exertions, and ere long obtained competency and wealth.—But now, stripped of property and broken down in spirit, they have the gloomy prospect of passing life in poverty, if not in want! Let all beginners in matrimonial life, take warning by these examples, and in adopting their style of living, remember the homely but expressive adage—"Cut your garment according to your cloth."

In all superfluous expenditures, the wife should pay great regard to the views of her husband.—Being familiar with his own resources, he is the most capable of judging as to the propriety of any outlay for the luxuries of life, or to answer the behests of fashion. He has his business plans to execute, and his engagements to fulfil, and he consequently knows best whether he can afford these indulgences or not. But the wife, having but little connection, or perhaps, acquaintance with the actual state of her husband's business, is not so capable of judging as to the amount of expenditures to which the family should be limited. She should not, therefore, endeavor by her influence over her husband, to induce him to make purchases for show or luxury, which he may think it imprudent to indulge in.

Many a man has become a bankrupt by allowing his wife to scold or flatter him into expenses unwarranted by his means. The wife may not have been aware that she was gratifying her vanity at so fearful a hazard; but had she listened to her husband's remonstrances, and ceased her importunities, the catastrophe might have been avoided! Every prudent wife will be very far from embarrassing her husband's business, to gratify her vanity; but she will trust to his judgment, and be satisfied with such style and manner of living, as his rank and circumstances will consistently allow.

For the Magazine and Advocate.

LETTER FROM BR. MANLEY.

Portageville, March 22, 1841.

Br. Grosh:—

I am left to infer from some remarks that I have recently seen in the Magazine and Advocate, that an erroneous impression generally prevails, among our friends in distant sections of our common vineyard, in regard to the state of Universalism in the western part of this state.—For several years past the impression has gone abroad, that we were not prospering; and this impression has been kept up by the frequent publication of such notices as I have alluded to, by those who live at a distance from us, or merely pass through the country; and who, of all persons, are the least acquainted with the state of the cause of which they are so free to speak. It is not my design to notice particularly the references to the state of the cause here, that have from time to time appeared. This is unnecessary.—It is sufficient to say that, as far as I am acquainted, the cause has never been more prosperous than it is at present. I will name a few places where I am acquainted, and others of which I have heard.

Frequent reports from Rochester that come to me, are of the most flattering character; and I believe the cause has never been in as good a condition as it has been since Br. Chase's residence in that city. Some friends who recently visited me from Fairport, where Br. Spaulding labors, informed me that the congregations were good, and that the cause was onward. I preached a few Sabbaths since in Pavillion, the residence of Br. Kelsey, whose place is soon to be filled by Br. J. M. Day; and was told that the society there was never in as good condition.

I have frequently heard favorable reports from Chili and other places, where Br. James M. Cook employs his zealous and active labors. So also of Lakeville, Bristol, and other places of which I hear, but where I am not personally acquainted.

I can speak with more confidence of societies within my circle of acquaintance. In the southern part of Genesee county, and the northern part of Allegany, I *know* that the cause is prospering. I believe it is in the southern part of Allegany; for I hear favorably of that section.—The society in Hume is doing well, and can not well do otherwise while Br. Sharp remains with them. In this place, (Portageville,) the friends are now actively engaged in getting materials together for a meeting-house. The friends in Nunda are also going to build. The society in Perry are now without a preacher; so also that in Gainesville; but this is not because either of those societies are dead or asleep. They will doubtless obtain a preacher as soon as they can.

Would it not be well for some of those travelling preachers, who judge of the prosperity of the cause merely by passing through, and who appear to have no settled "habitation," to "happen along" this way? They might possibly find in some of these destitute societies, more profitable employment than they appear now to be engaged in!

One thing our friends at a distance ought to understand, if they wish to know our condition. It is this. We are not in the habit of boasting of our prosperity, lest people should think that we wish to extol our own talents—nor do we deem it necessary that we send forth every month, or even every year, a flaming representation of the triumphs of the cause under *our own* special efforts. We are satisfied to know that we are engaged in a good cause, and that it is quietly and steadily advancing, and must ultimately, by its intrinsic excellence and native energy, triumph over all opposition. If our friends at a distance are aware of the steady progress of the cause, and are thereby stimulated to discharge their duty, we are glad of it. But we think they would do well to listen to the modest and unvarnished statements of those who are *acquainted* with the *facts* of the case, and not receive with too much confidence the *conjectures* of those who form their opinion, while merely "rambling" through the country.

Yours truly,
W. E. Manley.

For the Magazine and Advocate.

CONFERENCE.

The third quarterly Conference of the St. Lawrence Association of Universalists, was held at Depeyster, the last Saturday and Sunday in February.

This meeting had been anticipated by the friends in that vicinity, with feelings of the deepest and most lively interest. The cause of impartial grace and salvation, in the vicinity of Depeyster and Heuvelton, is, comparatively speaking, in its infancy. Hitherto, and until lately, the professors of Universalism in that region, have been destitute of the preached word, and without any proper system of organization. But for the last eight or nine months, they have enjoyed the ministrations of our worthy Br. F. J. Briggs, under whose judicious management we have every reason for believing, that they will be built up in the true Gospel faith, and "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

The meeting on Saturday was but thinly attended owing to a misunderstanding relative to the time of meeting. But although comparatively few in number, there was a spirit among that few, which rendered the meeting productive of much pleasure and enjoyment, to those who felt anxious for the prosperity of Universalism. During the Sabbath, the house was well filled with devout and eager worshippers—and we had the pleasing evidence, that some, at least, worshipped the Father of their spirits "in spirit and in truth." It was a season well calculated to encourage the heart and happify the mind—a season which by some who were present, will be long and pleasantly remembered.

It was somewhat unaccountable to us at the time, that the St. Lawrence Association of Universalists, can not furnish but *one* preacher in its fellowship who is willing to attend a Conference within its limits, during a pleasant day and in good sleighing. But to make up for this deficiency, our hearts were gladdened and cheered by the presence and assistance of a brother who has lately entered the ministry. His name is Barnabas Hall—and his post office is Gouverneur, St. Lawrence county, N. Y. He delivered two discourses, much to the satisfaction of the audience. Possessing good natural abilities, and a mind well stored with general and biblical knowledge, and sustaining a reputation for moral honesty and integrity, which is absolutely *above reproach*; there is good reason for hoping and believing, that he will yet be the means of doing much for the advancement and upbuilding of our Zion in the region where his lot is cast.—He has formerly been engaged in the cultivation of the soil—but I believe he intends, as soon as he can bring his business matters into a smaller compass, to devote most of his time to the work of the ministry. He will probably apply for a letter of fellowship, at the next session of the St. Lawrence Association. May God strengthen him for the good work in which he has engaged, and make him instrumental in turning many from darkness to light, and thus do something towards demolishing the idols error and superstition, and erecting in their stead, the broad banner of universal holiness and peace.

On the whole, we enjoyed a pleasant and delightful season, during the Conference at Depeyster. May it be our happy lot to enjoy many

more such, ere we are called to quit our house of clay, and take our flight to "mansions in the skies."

Before closing, I would urge upon the Universalists of that region, the great importance of a proper organization. "*Union is strength*"—and none the less in matters of a religious nature, than in civil or political. But I doubt not, that under the direction of Br. Briggs, they will go on from one degree of strength to another, and make continual advances in wisdom, knowledge, and all the Christian graces; until a full blaze of Gospel light shall burst upon their enraptured visions, and cause them to rejoice "with joy unspeakable and full of glory." Sermons were preached by Brs. Hall, Briggs and Hayward. Per request. H. L. HAYWARD.

Champion, Jefferson county.

For the Magazine and Advocate.

TO UNIVERSALISTS.

BRETHREN AND SISTERS:

Are you as good Christians as your faith requires you to be? Have you that respect for yourselves and the cause you profess to believe and advocate, that you ought to have? Have you been to your neighbors, and told them that to be happy is to be good—"that God will by no means clear the guilty"—that "indignation and wrath, tribulation and anguish, is upon every soul of man that doeth evil"—that "with God there is no respect of persons"? Have you established Sabbath schools and Bible classes in your churches and societies? Have you a library for the benefit of yourselves and children? Do you exercise your influence as you ought in trying to enlighten your neighbors' minds on what you believe to be the true Gospel, which is so well calculated to make people good and happy? If not, be about it, and "let your light so shine that others, by seeing your good works, may be led to glorify your Father which is in heaven." H.-J.

For the Magazine and Advocate.

MODERN ELOQUENCE.

Descriptive Powers Highly Developed.

At a protracted meeting in this place, a few evenings since, the preacher thus eloquently described Quakerism.

"A man comes home from his out-door work, takes his basket, goes to the corn house and gets some corn, comes in, sits down, and commences shelling it. As he shells ear after ear, his little boy takes up the cobs, and commences building a cob house; he lays up cob upon cob, cob upon cob, until one cob set right upon end forms the top of his house; and when he gets it all done, he steps back, looks at it, claps his hands, and exclaims—'Oh! how pretty! ma, ma—pa, pa, only look at my cob house—it is so smooth and pretty—only just look!' Well, by and by, his mother gets up to go into another room, and the air naturally swings her dress around, and the little boy screams out, 'Oh!! ma, ma—stop, stop, stop!' 'Why, what in the world is the matter?' says the mother. 'Oh! my cob house—you will tear my cob house down!' But she starts along, and away goes his cob house.

Now just so it is with *Quakerism*, my hearers. Their cob house doctrine looks very smooth and pretty, but when there is any stir among God's people, [protracted meetings,] they are alarmed; for their cob house is in danger. And just so the wrath of God will come upon them, and sweep them down, and they and their cob house will all tumble into hell together! Don't you see it? only just look at that now!!" E. W. C.

Williamson, Wayne county, March 26, 1841.

P. S. The above is a quotation, word for word, from the sermon preached on the evening of the 10th of March, in the Baptist church in this place. E. W. C

EDITORIAL.

INQUIRIES.

My mind for a number of months past, has been divided among so many claims on its attention, that I have neglected some. The following inquiries should have been attended to immediately; and should not now be further delayed—but I prefer that some one else should answer them. Br. Montgomery has given much attention I believe, to the subject of the first, second, third and fourth questions in the first series of inquiries, and it would be very gratifying to many if he would, at his earliest convenience, give them an answer. The remainder of the questions, and the second series, (as part seems particularly addressed to myself,) I will endeavor to answer, if I can find leisure, before long. I publish the questions, however, that some correspondent whose views may differ from my own, may present the other side of the question as held by many of our brethren. Let each one show his opinion, and let the readers judge for themselves which is preferable. There need be no controversy—no discussion, even—and yet both sides be fully and fairly presented in a candid and brotherly spirit.

FRIEND GROSH.—As your paper is devoted to the all important office of imparting Scriptural knowledge, and as you have heretofore acted upon the principle laid down by the Apostle Peter, of being always ready to give an answer to every one that asketh a reason of the hope within you, I take the liberty of proposing a few questions, with the hope that you will have the kindness to insert them in your paper as soon as practicable, and either yourself or some of your contributors, answer them, or any of them, as opportunity shall offer. I consider the Gospel of Jesus Christ, as a matter of great importance to every one of the vast family of man, and he who is the instrument of imparting knowledge to those inquiring for truth, is so far following in the footsteps of him who "had compassion on the ignorant, and those who were out of the way."

In the first place, then, I inquire—Who set up the kingdom of God (or organised government upon earth) in the days of Christ?

Secondly—What constituted that kingdom?

Thirdly—Were the subjects of that kingdom natural born, or adopted; and if adopted, what were the rules of adoption?

Fourthly—Is the same kingdom upon the earth now; and if so, are the same rules in it that were in it at its organization; and if not, when did they cease?

Fifthly—What is represented by the first two verses of the twelfth chapter of Revelation?

Sixthly—What did Paul mean, by "being baptized for the dead?"

Seventhly—What was the object of Christ's baptism?

Eighthly—Was the spirit of Christ immediately transported into heaven after the death of his body?

Ninthly—Is there an intermediate state between death and the resurrection?

Tenthly—What is the difference between a natural and a spiritual body?

These and some other matters pertaining to the Scriptures, have of late occupied my mind considerably, and if you will give your views, or solicit some one else to give his, you will confer a favor on one, and perhaps many who are interested in knowing the truth.

Yours Respectfully, L. E. H.

The second series comes from a subscriber in Carbondale, Pa., under date of February 6th. He says—

"A friend with whom I have just been talking, has urged an objection to our views. He says, according to our views of the sufferings and death of Christ, God was unjust in permitting Christ to suffer as he did, and then to die the cruel death of the cross; but according to his views, the death of Christ as a vicarious atonement—as suffering the punishment due to sinners—is perfectly reconcilable, etc. He says, if Christ did not die an atonement for our sins, what is meant by his sufferings for our sins, etc? Please notice, in your answer, 1 Peter iii: 18; 2 Cor. v: 21, and Isaiah liii: 4,5.

"I shall be very much pleased to see your views of the pre-existence of Christ. Several passages seem to teach it: Please notice John, 1st chapter.

"What coming of Christ is alluded to in Acts. i: 11.

J. S., jr.

The writer asks also for my views on Matthew x: 28—as this passage is soon to be commented on by Br. Clowes in his Essays, I forbear to give it a place among the above queries. There are enough of queries to engage the pens of half a dozen correspondents. Let them not complain, then, that they can find no subjects to write upon; but give themselves to the task of replying. A. B. G.

DEATH OF THE PRESIDENT.

Last Tuesday's cars brought us the intelligence of the decease of our Nation's Chief Magistrate, Gen William Henry Harrison. He died in Washington, on Sunday last, of a billious pleurisy, after a brief illness. There seems to be no doubt of the truth of these melancholy tidings, as the President was known to be unwell for some days previous. As we are just going to press, we forbear further remarks. A. B. G.

A CARD.

Those friends who so early favored the writer and his family with a donation party, after a removal to this pleasant village, will receive this public expression of gratitude for the same. It really seems to him that in this instance, at least, they have "cast" their "bread upon the waters," and he fondly hopes that they may not only "find it *after*," but *before*, "many days."

The writer would also render his best thanks to those young ladies and gentlemen, who, on the eve of his departure from Watertown, gave such tangible evidence of their friendship and esteem for him and Mrs. W.—May they all remember their Creator in the days of their youth, and their friendship never be broken.

Canton, February, 1841. W. H. WAGGONER.

CLINTON LIBERAL INSTITUTE.—The *Summer Term* will commence on Wednesday, May 5th. Students are *earnestly* requested to begin *with the term*.

A. B. G.

The New-Yorker, one of the best news and literary papers in the United States as a family paper, commenced a new volume on the 19th ult. The Quarto edition was enlarged in size—both editions are printed with new type, and contain Boz's new story, "Barnaby Rudge" continued from week to week. The Quarto edition, good for, and well worthy of preservation for binding, is $3.00 per annum, and cheap at that. Try it if you doubt. Mr. Walker, one of the publishers of this paper, is agent for this city. A. B. G.

"THE MERCHANT'S WIDOW, AND OTHER TALES—*by Mrs. C. M. Sawyer*"—is ready for delivery, by the publisher, Br. Price, who solicits early orders. The stories are "all of deep and thrilling interest," says the Messenger; and we would expect as much from the pen of their author. A. B. G.

Somebody has had the impudence to drop a great, greasy piece of a dead hog into Br. Drew's porringer! Only think of that—and of our good brother's mildness in calling it a merciful act, and styling the thing "a fore quarter of a pig"! A. B. G.

ORATORY AND MUSIC.—Professor Bronson, celebrated in all the Eastern cities, will deliver a free lecture in the Mechanic's Hall in this city, on Monday evening next, to be followed by a course of seven Lectures on the Wednesday and Friday evenings following. For terms see the Bills.—We hope the Professor will be appreciated and encouraged, as he undoubtedly deserves to be. A. B. G.

Br. Tompkins.—Discontinue the Repository sent to Miss P. M. Gibson, Norwich, N. Y., at the close of the volume. Credit Mrs. S. Treat, Michigan City, Indiana, 50 cents, balance due on current volume Repository. Send June No. which has not been received, and discontinue at the close of the volume. The money save this balance had been previously sent by mail.

NEW AGENTS.

William Foote, is an agent for the Magazine and Advocate at Sidney Centre, Delaware county, N. Y.

General V. G. Barney, is an agent at Newark, Wayne county, N. Y.

Abraham Ozman, jr., will also act as our agent at South Lansing, Tompkins county, N. Y.

For the Magazine and Advocate

QUARRELS WITH OLD SAYINGS.....NO. IV.

BY REV. DAY K. LEE.

When the moral influences of Universalism have been spoken of as working elevated and godly sentiments in the heart, I have not unfrequently heard it remarked, that if a good man, or an amiable woman can be found among the votaries of such a faith, it was not Universalism that made them so. Even persons who contend that man is naturally totally depraved, when bound to acknowledge the amiability of some one who believes in a world's salvation, rather than admit the ennobling influence of his faith, and say it was *that* which established his soul in goodness, he will avail himself of the old stereotyped expression, that his neighbor was *naturally* good, and Universalism had no hand in the purposes of his excellence.

Persons who never read a word of that sentiment, save what they have blindly skimmed over in the Bible, and who never heard a Universalist preach, have become so familiar with this cant expression, that they can not see their more amiable neighbor smile, without muttering out to the insult of all excellence—"*Taint Universalism then*"! I have a little story for these declaimers.

During my clerkship in a mercantile house in Ann Arbor, Mich., I was almost daily accustomed to make some sales of the "Universalist Register and Almanac." We kept other Almanacs to be sure, such as the "Comic," "Temperance," and "Farmers;" but would sell a "Register" as often as we could find a purchaser who would esteem himself or herself, on "the safe side," by trusting to its astronomical and spiritual calculations.

It was almost past the season of new almanacs, when an old lady, who had been waiting for them to "come *cheap*," and for her "hens to lay," came wheezing into our shop with a handkerchief of "paper rags" in one hand, and a basket brimming with "swingle-tow" in the other. On learning that we "bought paper rags and eggs," she declared off the bill of goods that she desired to purchase with her "ten pounds, and "*tew dozen*"—with a little "*orter*," and a little snuff, and a little spice, and a little "*tobacker*," and a "few molasses," and a little tea, and "a pair of specks," and "some garter stuff," and a "cents worth" of needles, and "*tew* nitten pins," and "tew cent's worth of raisins," and "tew yards of cap borderin'," and a quarter of a pound of "pailash"—with this catalogue of "fixins" she was in a great straight for an "alminic," for she "had been without one sence Jinivary come in."

The almanacs were instantly upon the counter, and the first that fell into her hands was a "Comic." Her eye-winkers were disentangled, and her "specs wiped" and adjusted, and scanning the frontispiece, she exclaimed that she "didn't want one that had sich orful picters in"; so I handed her the "Temperance." The tone of that was not "calculated" for her "meridian"; and I gave her the "Farmer's." That was not sufficiently attracting, and she threw it down, observing that "old *Miss* Freelove had got one that they called the Christian alminic."

I told her we had a *religious* almanac which perhaps would please her, and gave her the "Register." Her "specs" now had a different adjustment, and the old saint read that polluted word which qualifies the remainder of the title, and threw it down, as if it were so many leaves of poison ivy, answering that "she didn't warnt a *Univarsell alminic*, fur the divel was religious as much as that"! I told her she ought not to take such an alarm, for the *astronomical* calculation was doubtless correct, and it was my humble conviction that the *spiritual* calculations were; for I discovered among some of the writers, such names as I had frequently found in the Scriptures; and thought perhaps she would do well to take it, "for there were, at least, some excellent maxims in it." "*Taint Univarselism, then*," ejaculated our sainted customer, snatching off half of her flopping cap border, with her old fly-dotted spectacles. I discovered that her struggling, frightened spirit was about to return to him who gave it; and the thought occurred to me, that I had better win it back, by questioning her upon her acquaintance with Universalism.

I asked her if she had ever read a Universalist writing. She said "no; only what the sarpint said to Eve in the garden of Eden." I asked her if she ever heerd a Universalist preach. She said "no; but she had heaed of one's preaching to Christ in the wilderness, and on the pinnacle of the temple, and for her part she didn't warnt sich preaching as that 'are." She furthermore avowed, "she wouldn't go to hear one preach for all the world, for she knew she would *set* under an awful lie if she did." But then I must put up her other goods and give her "a sixpence in money" to "buy an alminic summers else, for there was a goin' to be a conference meetin' at her house that night, and she wanted to go home and fix."

I commenced the task of putting up her bill, and while she was waiting, and surrounding herself with a cloud of tobacco smoke, she took up "Austin's Voice to Youth," that lay on the counter, and replacing her spectacles, and opening to "Religious Opinions," she was soon insensible to all that was passing around her.—When her things were ready, I advised her of it; and drawing a reluctant sigh, she remarked, that "she hated desperately to leave that book, it was *so* good"! I told her that we kept them for sale, and she might take it home for six shillings. I also observed that it was an excellent work to put into the hands of young gentlemen and ladies, to improve their virtues, and exalt their desires and affections. As if to reprove my *unregenerated* advice, she replied "that I needn't tell her nothin' about it, for she knew what religion was, and if she only had the eggs, the rags, or the money, she would have that book any way"! I told her if she could not pay for it then, she might take it and pay when convenient. She did not know when she could have a surplus of eggs sufficient to liquidate such an enormous liability. She had no idea of the time when her "rag-bag" would again be full, and as for money, "they wanted to save every shillin' to buy land." She could not endure the thought of leaving the book, "it spoke so good about religion." She did not see why we kept "sich" good books among "them 'ere Univarsal alminics"! I told her that we had some customers who admired such works, and we were under obligations to accommodate all, as far as we could. It now entered her "calculations" how she might cancel the account, and she said that "their men folks was agoin' to tap trees next week, and commence makin' sugar, and if I would agree to take ten pounds of good clean sugar for it, in two weeks from then, I might *dew* it up." The bargain was concluded, and she went home, anticipating the rich delight she would enjoy in reading her book, and adding new oil to the lamp of her faith.

Two weeks passed away, and this sainted mother returned with a clean towel wrapped about ten pounds of maple sugar, that would have tempted the dainty palate of Queen Victoria. It were needless to ask how she had been gratified with the perusal of her book, for the exquisiteness of her sugar, and the complacency of her countenance revealed the fulness of her delight. I was aware, however, that a little questioning would not decrease the measure of her joy; so I inquired after the interest of the "Voice to Youth." She replied "that Elizabeth, and Mary, and Comfort and Zebedee, had read it through and through in her hearin', and it was the best book except the Bible, that she ever see." She said that "Comfort had had a dreffful notion of swearin', and Mary had been a little desaitful, and Elizabeth had been a little given to rompin', and she herself hadn't been as good as she should be, and she felt a hope that this blessed book would make 'em all dew better. Esquire Freelove's folks had read it, and Deacon Safeside's young people had read it, and it was to the neighbors now."

While listening to the outgushings of this sainted mother's heart, I could not but doubt the experience of declaimers, and question the truth of the assertion frequently made, that if there is a whit of excellence in the world—"Taint Universalism then."

Auburn, N. Y.

For the Magazine and Advocate.

A LEAF FROM THE TREE OF LIFE.

BY MISS S. C. EDGARTON.

"You are going into the world, now, William—the great, noisy, rude world! You are going into it, too, as a genius—a controlling and guardian spirit. Mary's voice will be lost, perhaps, in the din of its praises, and her approval will cease to be a necessity of your heart. I can bear all this, William, if I may but know that you are guided along by a holy spirit. Tell me, before we part, what object seems brightest in your pursuit, and to what end all your labors are to be directed."

"I go, Mary, to make myself a NAME, glorious for *your* sake."

"And how so, William?"

"Oh, I will picture to the world beautiful dreams of love, and glittering visions of conquest and of power. I will make them *feel my mind*, Mary."

"Yes, but is that the end?"

"No——your love, Mary."

"Ah! but that is the point from which you start?"

"A reward for you love, then."

"That I have already. Let your aim be higher than this, William."

"What shall it be, Mary?"

"The happiness of mankind."

"How shall I reach it?"

"By making the path of virtue seem beautiful, and crowning duty with a garland of flowers.—Tune your lyre among the ruins of that mysterious city of the past, of which we read to-night, and weave its mournful stories into lessons whose melancholy impert shall be felt and realized in the human heart, and which shall teach it the wise necessity of righteousness and truth."

Thus instructed, William went forth into the world. Temptations assailed him, and many loud and hope-like voices urged him on to fame. But a soft undertone, a still small voice, sweet as the sigh of the Summer wind, guided him along the untracked way of duty and of truth.—And the longer he trod this wild and narrow path, the happier grew his heart, and the more sincerely he blessed the sweet, low voice. While others were toiling along the crowded and noisy thoroughfare which is travelled by the children of this world—he wandered in a sheltered retreat, where the flowers grew up to greet his footsteps, and the birds sang tenderly above his head.—Little children, too, with pure hearts, and sunny brows, came running to meet him, bringing the sweet fruit of the hillside, and cups of clear water from the woodland fountains to sustain and refresh him. And when he grew lonely in his walk, and the smiles of the children were not enough to satisfy the yearnings of his heart, a gentle maiden came and placed her hand in his, and whispered to him in a sweet low voice, "Whither thou goest, I will go—where thou diest, I will die, and there will I be buried."—And he knew the voice, for he had listened to it in all his walk—and it was Mary's voice.

More beautiful seemed the path now she was by his side, and her cheerful and gentle converse seemed to him sweeter even than the songs of the birds that flitted along their way. Almost unnoticed stole on the twilight; and when the stars of the upper world shone out, they entered

a still and silent valley, beautiful as Eden at night, and lay them down to a calm and holy sleep, while the dew from a thousand human eyes sanctified the spot of their rest. They call that place the "Valley of Peace."

For the Magazine and Advocate.

SECULAR DIARY.....NO. IV.

Feb. 7th. Sabbath day.—Father ——, of the Methodist church, prayed pathetically and spiritedly to God to feed the hungry and clothe the naked. This is all well. But let me think a moment. Father ——— has a granary full of grain, and a house full of clothes and materials for clothing, yet he gives not a *mite* to the needy. He can heartily say be thou fed, etc., and pray God to do it, whilst he himself will not raise so much as a finger. Is not his prayer an abomination, and will not the response of Deity be to such prayers, "Thou consummate *hypocrite!* first scatter of thy abundance which I have given thee, among the suffering, and then if there be any left needy, call on me and I will supply them."

Perhaps I am in the darkness of sin. Perhaps when possessed of popular piety, I shall behold a divine beauty in hoarding up all I can get, from the poor, and calling on Deity to clothe and feed them without parting with a penny from my wealth.

8th. I asked an Arminian if he considered joining a church essential to salvation—he said no. I asked him if baptism was a saving ordinance—he said no. I asked him if partaking of the sacrament was essential to the Christian—he said no. I asked him if a fear of hell or the performing of works would save a soul—he hesitatingly said no. I asked him if a mere *belief* could confer immortality—he said no, and left me. Thinks I to myself, it is impossible for me ever to find the philosopher's stone of popular religion.

9th. The Presbyterian Clergyman passed by with the fine new cloak on, presented by the females of the place. He felt very nicely, indeed, with it on. I watched him, and for all the world he stepped and held it up very much like other folks. Thinks I to myself, why should that biped be any better in the sight of God, or more entitled to heaven than millions of us who do not *believe* just as he does? Can't reconcile it.

10th. 11th. These days passed away without my being able to improve any by the examples of the professedly special children of God.

12th. Had a petition presented me to sign for a Methodist clergyman. Examined it. "Brother" O., who is very rich, signed $2,50, whilst a member of the church; when A., a Universalist in sentiment and a day laborer, signed $5. How is this? thought I. A. is more liberal than wise, and O. more selfish than charitable. I offered to give something if the clergyman would sign for the Magazine and Advocate. They left me. How is it that they are so bold to ask assistance from those they believe reprobates? Is it not milking goats?

13th. The problems of Euclid are not so difficult of solution as the mysteries of modern orthodoxy. It seems as if I never can comprehend them.

14th. Read the life of Rev. S. W. Fuller. I learned more of the Christian's life in reading of his short career, than I fear I can in many years observation of Limitarian professors. R.

For the Magazine and Advocate.

LETTER FROM BR. S. BARNES.

Chicago, Ills., February 20, 1841.

Br. Grosh—I wish to say a few words to you in relation to the condition and prospects of our cause in this section of country, so far as I have been able to inform myself on the subject. Concerning this city in particular, I find that there are some incorrect impressions, East. I do not think that anything is gained by representing our prospects in any brighter light than actually exists. I have sometimes thought such representations have been made, and the consequences have been anything but pleasant. It affords us matter of rejoicing to hear of the prosperity of our cause in any place, and grieves us to hear of of its waning; therefore when we have the impression that our cause is in a better condition than it really is, a knowledge of the facts of the case have rather a disheartening influence. I should be glad to have our friends at the East possess a correct knowledge of our condition in this Western country, but I have no desire to give to our prospects here a brighter coloring that facts will justify.

I arrived in this city on the 5th of December last, and since that time I have travelled and preached in six counties in this State, and in two counties in Wisconsin Territory. Of the Territory I may write to you at some future time. In the State, so far as my acquaintance has extended, there are many Universalists; but with the exception of a very few places, the friends are unable (though willing,) to do much for the support of the ministry. There is but little pecuniary encouragement, for preachers here, at present. But if preachers can preach three or four discourses every week, besides the labors of the Sabbath, and be able to one-half support themselves, the other half will probably be made up to them, and they would have the pleasure of meeting with a warm reception by the friends—having good congregations, and of beholding a rapid advancement of our cause. I am fully satisfied that we outnumber any other denomination in this country, and could a few preachers be supported here, we are in the ascendancy *now* and forever. I have preached in many places in this section, and universally have had large congregations—as large as the house could hold, and larger than any other denomination. One effect of our meetings has been a waking up of the Partialists, and an increased activity with them; but to no purpose—they have an enemy here they never can conquer—but let them struggle, they have but few years for their darling doctrine of damnation to live. Let them get in readiness their mourning apparel.

Concerning our cause in this city, I wish to rectify one error. I supposed previous to my coming here, that our friends owned a lot for a meetinghouse. But this is not the fact. Some four or five years ago, in the very height of speculation, two or three of our friends, thinking that to be the most advantageous time that ever would be to secure a lot, bargained for one at an enormous price, but soon after the same fate befel that lot that befel most others in the city, bought at that time and at those enormous prices, viz., it was forfeited. The lot was never purchased by the society, but by individuals for the society if one should be formed; which has never yet been done. It was individual property, and forfeited as such. All the society that has ever been formed here was the appointment of trustees by a congregation, to enable them legally to hold church property; but no society was ever organized, or anything bearing the name. And from that time till this Winter, no action has been taken to establish our cause in this city.

When I came here, I found a *few* good friends, anxious to behold the advancement of the cause, but faithless that a work could be done at present. We could have no meetings, as we could not obtain a room in which to hold them. I at once came to the conclusion, that the first step must be a house; and proposed making the effort to build a small house, and lease a lot for a few years, if we could not get one any other way. With small confidence of success, the work was commenced; there had been nothing to call out the strength, and no one knew how many Universalists there were in the city or who they were. In three weeks we found a number of believers that before were unknown, and raised nearly the amount sufficient for the purpose. We then succeeded in obtaining a room where we could have meetings, and I am preaching here every other Sunday—but we are doing nothing about the meetinghouse. We have been waiting the action of the legislature, hoping thereby to get a lot of our own, on which to build. The legislature will soon rise, and then the story will be told, whether we can have a church. The prospect now is, that the house *will* be built; and if it is, our cause in this city is at once permanently established, and *will* prosper. Thus far I have given you a correct account of our prospects and condition. At some future time I may be able to speak more cheeringly.

Yours, fraternally, Seth Barnes.

MAGAZINE AND ADVOCAE.

A. B. Grosh, A. R. Bartlett, G. W. Montgomery, Editors.

UTICA, FRIDAY, APRIL 9, 1841.

THE PROSPERITY OF UNIVERSALISM NO. X.

EFFECTS OF GOOD MEASURES IN MASSACHUSETTS.

From various sources, I learn that the people of the Eastern States generally, are more strict in their religious manners and customs, than are those of the Western, and especially the Southern States. They are more desirous of employing their Sundays for the purpose to which they have devoted them—are therefore, more prompt and regular in their attendance on public worship, and contribute more freely and regularly—more as a matter of course, or as a regular tax—for the support of that worship. In many cases the amount of the whole year's expenses, for minister's, chorister's, organist's, and sexton's salaries; for fuel, lights, repairs of the house, etc., etc., are regularly determined on at the beginning of the year, and assessed as a tax on the property of the members of the congregation. And in all cases, so far as my information extends, they are prompt and faithful in paying their dues, and in requiring promptness and fidelity on the part of those to whom these dues are paid. Such are the general character and practices of the societies around Boston—in Massachusetts, I might perhaps, say with equal correctness—and let us now see the results.

In August last, the Editor of the Nazarene made a remark in that paper, on the condition of our cause near Boston, which elicited from the Editor of the Trumpet, the following facts. Within ten miles of Boston there are 21 towns. In four of these there are no societies of our faith. In the other 19 towns there are 21 societies, *which hold meetings every Sunday*—there are no "every-four-weeks" and "every-two-weeks" worshippers there! Each congregation owns a meetinghouse. There are 27 resident clergymen in these 19 towns, but only 20 of them are settled—the rest preach abroad or only occasionally. Just without the circle of the ten miles, there are several societies and clergymen of our order not noticed in these remarks. This estimate was made last Summer—since then, one or two societies, and at least one meetinghouse has been added to the number. The six societies in Boston expend about $8000 per annum in support of the Gospel, though two of them, are young, weak and poor. But the amount of expenditures will be better seen hereafter—I have given this summary, to show the unanimity with which they support preaching the whole time. It can not be supposed that all these societies are wealthy. They are not more so—with the exception of some six or seven, located in cities or large villages—than the general run of societies elsewhere; yet without an exception, they have, (or desire to have) and sustain settled pastors. They know that their prosperity is greatly owing to that measure—that without a settled pastor, they could not easily secure a constantly filled house, nor flourishing Sunday schools, Bible classes, etc.

Since the present year commenced, Br. Whittemore has given some statistical views of our cause in the

counties of Essex, Middlesex, and Worcester in Massachusetts. Though embracing a part of the statement above given, I will give a summary of each of his statements.

Essex county contains 27 towns—is the north eastern portion of Massachusetts. Gloucester has 4 Universalist societies, owning 4 meeting houses, and supporting 3 settled pastors. Danvers, Haverhill and Lynn, have each two societies and two meetinghouses, and each society supports a settled pastor, and has preaching the whole time. Andover, Essex, Marblehead, Methuen, Newburyport, Salem, Saugus, each have a Universalist society, and each society owns a house, and sustains a settled pastor. Beverly, Boxford, Bradford, Hamilton, Manchester, Topsfield, West Newbury, hold occasional meetings, but have no meetinghouses. Middleton, Georgetown, and Rockport, (lately the parish of Sandy Bay, in Gloucester, of which this society was the *fifth*,) each own a meetinghouse—some have sustained a settled pastor, and others have only occasional preaching. The other towns in this county have each some Universalists, but they either attend meetings in other towns, or are destitute of stated meetings. In this county, then, there are 23 societies, (of which 15 societies have constant preaching,) 21 meetinghouses, and about 19 preachers. The 21 meetinghouses cost about $90,000; and the societies expend about $14,000 per annum in the support of public worship.

Middlesex county contains 105,000 inhabitants, and has 46 towns. Lowell, Cambridge, each 2 societies, and each society owns a meetinghouse and sustains preaching the whole time. There are resident in Cambridge, 4 preachers. Acton, Charlestown, Framingham, Holliston, Lexington, Malden, Marlboro', Medford, South Reading,* Stoneham,† Waltham, Watertown, West Cambridge, Woburn, each has a society, and each society owns a house, and supports preaching the whole time. Reading has two societies, each owns a meetinghouse, and one sustains preaching the whole time, the other half the time. Boxboro', Concord, Dunstable, Shirley,‡ Tyngsboro', each have a society, and a meetinghouse, and preaching part of the time. Of the other towns but little favorable can be said—there are believers in most of them, and some have had occasional preaching. It appears that there are in this county, 27 societies (and 13 organized churches,) owning 24 meeting houses, and that 19 of the societies support preaching the whole time—and the rest an average of nearly one-half the time. There are 25 preachers residing in this county. In every society where there is constant preaching, there is also a Sunday school.—"The aggregate cost of the Universalist meetinging houses in this county, has not been far from $140,000, and about $16,000 is expended annually for the support of public worship."

* That the reader may see I am not alone in my belief that constant preaching is among the most efficient of means for prospering a society, I add some comments of Br. Whittemore, in notes. Of South Reading, he says: "This society for years tried the experiment of having a few Sundays' preaching from eloquent men of great names; but they never flourished till they had *stated* meetings. They employed *an active young man* to preach *every Sabbath* for one year, and the result was, that the society became firmly established, and built a house of worship."

† Br. Whittemore remarks: "After satisfying themselves with *occasional* preaching for several years, (during which time they found a *small room* large enough to contain them,) they at last resolved to break the spell and build a house..... The brethren are determined to maintain *constant* worship; *therefore* they will prosper."

‡ Of Shirley Village which is supplied half the time by a preacher from abroad, Br. W. says: "A preacher settled *in the place* would do much good."

He remarks of Stow, a town in which there *were* a few Universalists, "They never made [tried] the experiment of having *constant preaching*, and *a young man settled among them*. We would almost ensure them success if they would adopt such a measure." Of Sudbury he says: "*A judicious young man settled here*, would soon bring the scattered fragments together, and unite them with a strong cohesion."

These remarks are a sample, only: they are given us by a man of great and close observation; may they awaken the friends in New-York to the importance of employing constant preaching, and to the proper appreciation of the labors of our *young preachers*. A. B. G.

Worcester county statistics I omit at present; they have but little applicability to my present purpose—and I am compelled also to omit many remarks I would gladly make. I have no wish to tax the patience of our readers, but only to arouse their attention to *facts*, that they may be induced to act accordingly. In Essex county 15 societies out of 23 support preaching the whole time—a very large proportion, compared with any section of our State. In Middlesex county 19 societies out of 27, sustain the preached word constantly—a proportion also much greater than any section of this State can furnish. And in the immediate vicinity of Boston, where our cause is probably stronger than in any section of the Union, *every society* has preaching the whole time! And we have the testimony of Br. Whittemore, who has grown there with the growth of the cause, for many years, that some of the societies in particular, have prospered by employing a preacher the whole time—that others would prosper if they would do the same—and that the constant labors of a judicious, active, young man, are far more efficacious in building up our cause in a place, than the mere occasional labors of even our greatest and most eloquent preachers. Let these facts be remembered—let them be acted upon—let us learn by the dear-bought experience of others, and not foolishly insist on learning from our own trials, at great expense of money and suffering, of what they have demonstrated to be useless and worse than useless in advancing our cause. It is time that we were at least as wise as this!

A. B. G.

LEISURE HOURS.

THE MANIAC.

"Immediately a place
Before his eyes appeared, sad, noisome, dark,
A lazar-house it seemed, wherein were laid
Numbers of all diseased; all maladies
Of ghastly spasm, or racking torture, quaint
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, cholic-pangs,
Demoniac phrenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide wasting pestilence,
Dropsies, and asthmas, and joint-racking rheums."

My companions and myself, after our interview with deacon Timothy, concluded we would take a trip over to the Baptist meetinghouse; not as active members, however, but as mere lookers on. We did not expect any part would be allowed us in the proceedings, for the Baptists were in the midst of a—not a protracted meeting, reader; for they were very justly ashamed of certain associations connected with that name, and so called it a—meeting of days. The meeting, the means in employ, the character of the sermon, and the nature of the confessions, did not vary much from what they generally are in a majority of modern proselyting meetings. However, they furnished us with a profitable theme for conversation, and we returned home, satisfied that our time was not wholly lost while there.

Being of Yankee descent, and retaining a portion of the Yankee propensity, I took occasion to ask Mr. Truth, if he thought the scene we had witnessed, and particularly a belief in endless misery, were calculated to make any better impression on others than they did on deacon Timothy Tightpurse.

"His," said Mr. Truth, "is a mere admission of what he will never take the trouble to examine independent of his catechism, or beyond what his minister tells him. Such a state of mind *may* be indulged without corrupting the mind or even arresting its attention seriously. Of course it may neither make better or worse, rather leaving the person to be guided by the influence of his predominant feelings. If the animal prevail, and his creed be the subject of much contemplation, he will become sensual and devilish; but if he yields to the benevolent and intellectual, he may be unscathed, for he will strive to shut his eyes against the more odious features of his creed, or to convince himself that they are not really as bad as they appear, and thus dismiss them with the daubing.

"But you talk of *believing* the doctrine of endless wo. Who are its believers? Alas! some there have been, and the stern grasp of hopeless agony has inflicted a deeper pang upon them than death itself! The sweetest thoughts of mercy that they have known, the brightest sunshine of earth, and even the bliss of fond endearment and holy sympathy, have been mingled in the cup of bitterness and fear which they have drunk, until the eye was scorched and seared—until the brow was wrung with haggard contortions—until the voice grew husky and sepulchral—by the fire of despair that raged within. Many have I seen go down thus into the dark valley, and if ever death was a blessing it was when it snatched such victims from the poison which had been instilled into the mind by pretended Christians.

"One case I will relate, and his was the image of the many. I remember him well, when he first yielded to the storm that was to overwhelm him. He had moved along in the path of self-styled Orthodoxy, from his early days; yet he was not a follower of the multitude, but a mere hanger on. He was accounted a good citizen, and a useful man; this was a career which he wished to run, and when the creed of the multitude interfered with this, he refused to give it a hearing. Still the seeds of popular error were sown in his heart. I saw how it was with him and thought to remonstrate. I told him it was inconsistent in him to act for the popular voice unless he believed as it taught; and that it was inconsistent in him to believe that which would destroy his peace. He was offended, and went with his acknowledged spiritual guides more, and with me less frequently. They told him of apostate fiends, of a hating and revengeful God, of his liabilities to ceaseless wo, and the pleasure that God and devils would take therein. Here he began to drink the poison.—Though he was not *fully* converted, yet he feared they might speak the truth, and his nights dragged sleeplessly and wearily over him. Had he listened to me he might have been saved. I told him that he had transgressed against the God of love, in suffering such blasphemous imputations of the Most High, to enter his heart for a single moment. But his vanity was wounded by my classing him with transgressors, and making his sufferings appear as a punishment. He resisted my appeal and turned a deaf ear to me forever. I have since learned that his spiritual guides advised him so to do, both towards me and Mr. Reason, lest he should be rescued from the pit they had dug for him.

"Now came his gradual initiation into the blackness of darkness. His was not a mind to shrink from its strong convictions. Instead of sipping at the portion that was measured out by his teachers, and handing the bulk over to his neighbors, as most of his brethren did, he knelt at the fountain and quaffed till his brain reeled with excitement. Again was he told of devils let loose from the pit of wo to mar the workmanship of God, and he saw them, in his mind's eye, prowling through the earth, even in defiance of the Almighty. Then he was told that the sanction of God had been given to these devastators of His own kingdom, and the wretched man fancied a devil in his every thought, claiming his soul by virtue of the warrant which they had received from the court of heaven. He was told that the door of mercy had been shut against many a blood-bought sinner, and he believed. He heard of a God who abandoned his dependent and helpless children, and he thought that the ties of kindred, and the sympathy of friends was a mere mockery. Alas! he had become a deep and radical convert to the doctrine of ceaseless wo, and the fountain of his earthly hopes was sealed up forever! Days and months of melancholy brooded over him, casting the shade of wrath upon all that he once was, and all that he held dear. Once he might have been saved, had he listened to the Gospel of peace and mercy, but he put the day of salvation afar off, and therefore he must needs wait till he had passed

the gates of death, before he could reach it. There the arm of mercy will reach him, but he knew it not, for the maniac's laugh, the prostrate mind, and the madman's howl were his. Imagination, all that was left of his former glory, had run wild for a season. At one time his very friends were ministers of vengeance, waiting impatiently for his spirit's flight from its clay mansion. Then he seemed to soothe his tempest of passion, and lament that his pre-judged doom prevented him from reciprocating their kindness. At another time everything was tainted with the curse that rankled in his bosom; food, raiment, drink, and even the sunlight were the insignias of his doom. Then these were fast vanishing from view, while poverty, and distress, and disgrace, filled up the prospect. Now the flames of the pit were shooting up around him and scorching his very vitals; then with screeching voice he would beseech his friends not to touch him lest they too should be consumed. Was there a calm in that tempest of feeling? It was but the gathering of new strength, to be succeeded by the horror that should terminate in the death struggle. When it came, the very air of his room was filled with demons against whom he struggled with desperation; and he screeched for mercy and prayed for triumph, but screeched and prayed in hopelessness, until tired nature closed up the utterance, convulsed the features, and sealed the eye with the film of death!

"Let me turn from the picture. That man died a victim to his true conversion to the popular doctrine of malignant devils, an endless hell, and merciless justice! These had been preached up to him and he *believed;* had it not been for that, he might have trod the path of peace on earth. He rejected the grace of God that bringeth salvation to all men, for it was too leveling in its consummation; and woful was the trial through which he passed. But that grace shall reach him yet, and his chastened spirit will be numbered with the flock of the great Shepherd of souls. If any could be lost in the future world, it would be those who have worshipped the Baal of human creeds, while they have poured out the libation of ceaseless wo, and held it to his lips, that he might taste and drink the oblivion of his earthly peace. But we give not even them up. They shall be saved from their horrid imaginings, yet so as fire." A. R. B.

NEWS DEPARTMENT.

Removals.—Br. T. P. Abell, formerly of this State, has dissolved his connection with the society in Castine, Me. The society passed a series of resolutions very complimentary to Br. Abell, and expressive of great regret at his departure. Br. S. Cobb removes himself, family, and the "Christian Freeman, and Family Visitor," (a Universalist and newspaper, devoted also to temperance and abolition,) from Waltham to Boston. He will preach to the infant society in East Boston. Br. George Hastings has removed to West Dennis, Mass. Br. M. B. Newell has removed from Petersham, Mass., to Leesville, Schoharie county, N. Y. Br. Samuel Ashton has accepted an invitation to become the pastor of the society in Reading, Pa. Br. Leander Hussey has removed to Scarborough, Me. Br J. S. Sherburne has removed from South Oxford, to Sherburne, Chenango county. Br. S. J. Gibson has removed from Norwich to Binghamton, to supply the desk during the inability of Br. Delong, who is afflicted with chronic sore throat. Br O. Wilcox has removed from Denmark, to Copenhagen, Lewis county. Br. C. L. Shipman resides, and wishes to be addressed at Erieville, Madison county, N. Y. ☞Br. Gurley, will please send the Star accordingly.

New Preachers.—It will be seen by Br. Hayward's notice of the Conference at Depeyster, that a new preacher has been added to our ranks in St. Lawrence county. Br. Cox, writing from Washington county, Ohio, to the Star in the West, says he has "formed five societies [why are not *names* given?] and witnessed the conversion of a Baptist preacher, by the name of Joseph Clark, who is preaching the great salvation." The Trumpet says that Br. James Whittier, of Amesbury, Mass., has commenced preaching the Gospel to good acceptance.

New Meeting Houses.—We do not always notice these, until their dedication, because sometimes the reports are premature. A brick house is going up in Springborough, Ohio. Another will soon be commenced in Abington, Mass. We hope soon to be able to announce the commencement of several nearer home.

Temperance.—One of the most cheering signs of the times, is the reformation going on among the Irish, in regard to the use of intoxicating liquors. Animated by the wonderful success of Father Matthew in Ireland, the Roman Catholic clergy in this country, are using their powerful influence to induce their flocks to sign and *observe* the tee-total pledge. In all the cities, and in every country place where they have a hold, they have induced hundreds and thousands to come forward, and abstain from the use of intoxicating liquors. Last St. Patrick's day was observed in every place heard from, on *temperance* principles—toasts were drunk in cold water, tea or coffee—and sobriety, good order and fellowship reigned every where. The Irish bid fair, under this new movement, to become as celebrated for their sobriety and prosperity, as they heretofore have been for their frolicking and poverty. May they be so—and may all of every nation not be outdone by them in this or any other good work. A. B. G.

M. H. SMITH.

Br. Drew remarks on the testimonials published by Br. Whittemore of the Trumpet, to prove this man's want of veracity while among us—"Why, in the name of truth and duty, were they not *as* readily published years ago, when Smith belonged to the Universalists? Br. W. and others know the *fact* of his character then, as well as they now know it.....Why was he not faithfully dealt with and published five years ago?.....We are not sorry that Universalists have trouble with that creature. They deserve all the trouble he can occasion them, by allowing him to hold connexion with them, and not publishing him as a bad man as soon as they found him out."

There is some wholesome severity in that rebuke. A year ago last Summer I expressed astonishment at the course of the Massachusetts Convention, and that of the Trumpet in particular, in suppressing a part of the proceedings in relation to M. H. Smith, and in clearing him quietly. Br. W. thought hard of my half-joking remarks on his one stringed harp, and doubtless thought it was none of our business here in New-York. But the way in which we, as well as the brethren in Massachusetts, suffer from the falsehoods of Smith at this day, proves that it was *our business* as well as theirs, to complain of clearing the guilty.

But Br. Drew's censure is not *all* deserved. The spirit of Christianity requires certain steps to be pursued with offenders, and certain allowances to be made on the promises of reformation. We fear, however, that more was granted than strict duty to the public allowed—that some favoritism was indulged toward him—and if so, those who indulged in it, should be warned by the present, in regard to the future. Let us be careful not to destroy a brother, through zeal to vindicate the purity of our cause; but let us also learn from bitter experience to do our duty to the cause without respect to persons; and to deal to other denominations the justice we ask for our own. A. B. G.

THE RESURRECTION.

When our Saviour speaks of a future state, his accompanying remarks signify it in such a manner, that no person need mistake it. The conversation which transpired between our Saviour and the Sadducees, on a certain occasion, is an illustration of this position. The Sadducees spoke to our Saviour of a woman, who had *had* seven husbands, all of whom died in succession—and "last of all," said they," "the woman died also." Matt. xxii: 27. Here, her *literal death* is evidently spoken of—and hence, they put the inquiry to our Saviour; "therefore, *in the resurrection*, whose wife shall she be of the seven?" Now, it must be evident to all, that the answer of our Lord must refer to the same state—what was that answer? "Ye do err, not knowing the Scriptures nor the power of God. For in the resurrection, they neither marry nor are given in marriage, but *are as the angels of God in heaven.*" Here is a distinct answer to the question proposed, by the Saviour—an answer which penetrates the unseen world, to inform us what will be the condition of people in that world. We find attached to it, none of the terrific representations of devils, and horrid tortures ever increasing in intensity, which multitudes of people connect with the resurrection-state. Our Saviour makes the simple and clear declaration, that in the resurrection people "*are as the angels of God in heaven.*"

And if we connect with this declaration, a fact which all Christians admit, that *every human being shall rise from the dead*, we make out a demonstrable doctrine. This will be better discovered, by arranging the facts in the form of a syllogism, when they will stand out in their true light:—

In the resurrection, people will become as the angels of God in heaven;

All people shall participate in the resurrection; therefore

All people shall become as the angels of God in heaven.

This view will appear still stronger in another syllogism, which inevitably grows out of the subject as our Saviour has presented it.—

The angels of God, in heaven, are immortal, holy and happy;

All men shall become as the angels of God in heaven; therefore

All men shall be immortal, holy and happy.

Now with such clear testimony as this, we can not doubt the doctrine which it establishes. Nor can we avoid discovering the precise terms with which it contradicts the crude notions of election and reprobation, and endless misery, in whatever form they may be argued. And we might take our stand by this passage, and show that all the passages which are quoted from the Bible to prove endless misery, are not correctly interpreted, inasmuch as they are made to oppose the doctrine which our Saviour so distinctly avowed in his answer to the Sadducees; for, it must be obvious to all, that no passage of Scripture is correctly interpreted, if it be made to support principles which our Saviour never countenanced. G. W. M.

RELIGIOUS NOTICES.

Br. Clowes will endeavor to preach a funeral discourse, on the decease of Mr. Swetting, in Clinton, next Sunday forenoon.—Text, by request of the deceased, Job iii: 17. If strength is afforded him, he will also deliver a discourse in the afternoon.

LETTERS CONTAINING REMITTANCES.

P M, North Adrian, (Mich) for D W M and J G—P M, Royalton, for A C—P M, Cato, for self and A P—P M, Caroline, for N M T--A C, Norwich, for D P and S C—P M, Eagle Village, (Ind) for J L and D M L—P M, Clockville, for J R—W S, Lyons, for self, R A, B D, J P and D J—A M D, Williamsville, for self and P H W—E B, Massena, for self, J A and A R E—P M, Hammond, for L L—W M, Mt. Miegs, (Ala) for self, and J S—P M, Rochester, (Mich) for J H—P M, Ridgeway, (Mich) for C C E--J T G, Oxford, for J R, E W and F W I—J R M, Oxford, for self, W F, W C and H F—P M, Laporte, (Ind) for T T, J B and S W--P M, Huron, (O) for L G H, I L B and C S—P M, Burbansville, (Va) for R W—P M, Union, (Me) for A S D--T J S, North Bloomfield, for self, A M, C L, R H and E Z P--P M, Hulls Corners, for self, G G and B F G--O W, Denmark, for J G, R M, D W, C S and W S—P M, Concord Centre, for J S, E S, and B T—P M, Clear Creek, for L C and S G H--P M, Union Square, for H W--P M Rutland, for A T--G B, Oran, for E B, E T, C F, E A, J W B, J S and W D L.

POETRY.

For the Magazine and Advocate.

STANZAS,

INSCRIBED TO AN ELDERLY LADY.

BY C. C. MONTGOMERY.

As the bright, renovating summer sun
Goes down in beauty 'neath the western main,
Limning the clouds athwart the horizon
With hues to which poor art may ne'er attain:
And ling'ring still, when shadow's dim
Are gath'ring round, and vesper hymn
From voices sweet doth rise;
As he were loth to quit the earth,
The flowers he had nursed from op'ning birth.
And colored in the fount of his celestial dyes:

So may be peace the evening of thy life,
Thy length of days go down in calm repose,
Unknown to care and bliss-empoisoning strife,
Estranged from all of human ills and woes;
So may thy virtues, when thou'rt gone,
Still lead us our dark pathway on
In happiness and love,
That when death's arrow in its flight,
Shall dim eternity and time unite
With us, we all may meet thee in the realms above.

Weddington, N. Y., March, 1841.

For the Magazine and Advocate.

LIFE.

Behold yon faintly glim'ring star
Whose light is borrowed from the sun,
It shines undimm'd with nought to mar
Its radiance from a sphere unknown!
Now gaze—a cloud is gath'ring o'er,
To shroud its fair and lovely light,—
But see that cloud is there no more,
It glitters now as fair, and bright!
Again behold 'tis growing dim,
Yet dimmer as recedes the night,
Until it's lost, as ushered in,
The morn takes back its borrowed light!

E'en such is life—a brilliant star,
Whose light is borrow'd from the SUN
Whose glory fills all things that are—
The great, the good, th' Eternal One!
How bright it is!—but ah, a cloud
Is hov'ring o'er with sorrow's blight!
But scarce does it in darkness shroud,
Ere through the gloom it shines as bright!
Again in darkness madly tost,
'Tis disappearing ray by ray,
Until 'tis gone—forever lost
In one great light—Eternal Day! P———.

Utica, N. Y.

We lately came across, says the Boston Journal, the following account, in an old paper, of a "domestic celebration" of the fourth of July.

MY CELEBRATION.

Conformable to the custom of the country, we celebrated the *Fourth of July* at our house with every possible demonstration of joy; an account of which I beg you to publish in the following words:

At 12 o'clock at noon, my wife and I assembled in the drawing room, and she commenced the ceremonies of the day by reading a "Declaration of Independence," which was allowed by all present to have been done with due "emphasis and discretion." I then, agreeably to appointment, proceeded to deliver "an oration," suited to the occasion, which, altho' my wife did not, as is usual in such cases, request a copy for the press, I will send you for publication, as soon as I can prepare a copy. After the oration, we moved in procession to the dining room, where we sat down to a dinner served up by our cook in the handsomest style. I took the head of the table, as president, and was assisted by my wife as vice president, where mid the luxuries of the season and flowing cups, we enjoyed "the feast of reason and the flow of soul," in the following sentiments, while "the scene was enlivened by the music" of my wife's tongue.

1. Our Union—esto perpetua respublica matrimoniæ—and may it never be embittered by "party spirit." Music—Begone dull care.

2. The State we live in—may it be blessed with a numerous and virtuous population. Music—Lullaby.

3. Domestic Manufactures——music——song "my spinning wheel."

4. The HEROES who died—*for love.* Music—"Yankee Doodle."

VOLUNTEERS.

By me.—Good memories to all married ladies.

By my wife.—Good manners to all married gentlemen. music—song—"Come, come, a truce to jealousness."

By me.—Our honeymoon—a boisterous morning is often succeeded by a pleasant evening. Music—"Smiles and tears."

By my wife.—A health to all indulgent husbands—(to which I added) and *obedient wives.* Music—song—"Was ever such vexation."

After my wife had withdrawn, I gave:—My Wife—the fairest of the "American fair."—Music—song—"The home of my heart."

A QUEER CHARACTER.—Among the doings at the Court of Common Pleas for Rockingham county, N. H., the Exeter News Letter states that Alfred Tetherly, of Charlestown, N. H., was indicted for stealing a horse, the property of Josiah Woodman, of Nottingham. On being asked if "guilty or not guilty," he said they might set him down as guilty, for he went into the barn to lodge for the night, and finding no hay there for him to lie on, or the horse to eat, he took the beast out of pity, rode him up country, where there was hay enough, and sold him to a man who would feed him well, and not allow him to starve. He thought some about riding the horse back to its owner, but the jade travelled so hard that he would rather go to the State Prison for a dozen years than ride him again a dozen miles. The Court sentenced him to three years hard labor in the State Prison.

GOOD ADVICE.—Obey the voice of those who love you; be kind to those who counsel you; be affectionate to those who beg you with tears to forsake every false way, and be willing to yield the feelings of your hearts to the control of no bad passion, but to the dictates of prudence and wisdom; and depend upon it, you will be blest through all the days of your life, and peace and happiness will crown them at their close.

NEWSPAPERS *vs.* DRINK.—"I positively never knew a man in the country who was too poor to take a newspaper. Yet two out of three [illegible] able people read no papers but what they borrow. As I speak generally, I hope I offend none. If I do—the greater the necessity to speak out. Every man is able conveniently to take a newspaper. How many who think themselves too poor to take a newspaper pay four times as much daily for drink! Miserable man, thou art poor indeed.—B. FRANKLIN.

THE RULING PASSION.—A lady in one of our villages was lately thrown from a waggon and carried home senseless, with an ugly cut on one of her pretty cheeks. No sooner had the surgeon commenced his operation than animation returned, and opening her eyes she lisped beseechingly, "Do, Doctor, sew it neatly." Of course the gallant operator ran the stitches as close as a milliner working a wristband.

ELECTRICITY.—Why is the fireside an unsafe place in a thunder storm? Because the carbonaceous matter, or soot, with which the chimney is lined, acts as a conducter for the lightning. Why is the middle of an apartment the safest place during a thunder storm? Because, should a flash of lightning strike a building or enter in at any of the windows, it may take its direction along the walls, without injuring the centre of the room.

Man, if he compares himself with all that he can see, is at the zenith of power; but if he compare himself with all that he can conceive, he is at the nadir of weakness.

MARRIAGES.

In Lebanon, February 18th, by Rev. E. M. Woolley Mr. HORACE KELLOGG, of Westmoreland, to Miss HULDAH STETSON.

In Norwich, February 24th, by the same, Mr. DELOSS JONES, to Miss ELIZA JANE BRIAN.

DEATHS.

In Antwerp, March 19th, Mr. HENRY C. BALDWIN, aged 58 years. He had been for many years a resident of Antwerp, and by his upright character and amiable deportment, had gained the esteem and confidence of his numerous acquaintance. He had long professed a belief in the doctrine of free grace and unlimited salvation, nor did his faith in this doctrine leave him, when he was called to pass through the "valley of the shadow of death," but shone with still brighter lustre, as the things of earth receded from his gaze and he approached the boundary of the "spirit land."

Many are those who mourn his sudden departure from among them. But his family mourn not as those without hope—for they are enabled to look forward to a time yet to come in the operation of God's moral government, when all who have been torn asunder by death, shall be permitted to reunite, in the regions of the the blest in immortality. His funeral was attended on the 21st, in the Presbyterian Meeting house in Antwerp, and a discourse delivered by the writer. To show the degree of sympathy which his death occasioned in the community, I need only state, that a large number of those who assembled to pay their last respects to departed worth, were compelled to stand outside the house during the protracted services of the occasion. May the bereaved relatives, be enabled to realize the truth of those words of the Saviour—"Blessed are they that mourn, for *they shall be comforted.*" H. L. HAYWARD.

In Earlville, on the 9th inst, Mrs. HARRIET M. T. RANSOM, wife of Doctor David Ransom, aged about 19 years.

The deceased was in truth a superior woman. Few persons of her age possess the amount of useful information that she did. She was a lover of books, and her mind was always pressing forward to new attainments. The readers of the Magazine will undoubtedly remember some excellent poetry in the last volume over her signature. H. M. T. R.

In religion, she was a Universalist—not in faith only, but her daily walk was such as we should expect from a faith that works by love.

The following lines were written by the deceased but a few weeks before her decease. They were addressed to her mother, through this paper, and are too appropriate to be omitted here.

"Farewell, Mother! I shall not meet
Thy form again on earth;
But where our heavenly Father dwells,
Our joys shall know no dearth."

The funeral was attended on the 11th, and a discourse given by the undersigned to a large and attentive congregation. E. M. WOOLLEY.

Will the Trumpet please copy.

Near Delta Village, March 22d, of quick consumption, Mr. OLIVER WENTWORTH, Senior, aged 60 years. He was a kind parent, and affectionate husband, a useful citizen, and an honest, industrious and benevolent man. The various attempts to shake his faith, but demonstrated his firm confidence in God as the Father of all mankind. His funeral was attended on the 24th, by a large circle of relatives, friends, neighbors and acquaintances, and the general respect testified his worth in their estimation. Funeral sermon by A. B. G.

In Otselic, on Friday morning February 5th, Mrs. AMEDA TYLER, wife of William Tyler, Esq., in the 43d year of her age.

In the death of Mrs. T., her husband has lost an affectionate companion, her children, an estimable parent, all her surviving relatives, one to whom they were strongly attached, and society at large one of its most active, useful and virtuous members. In disposition, she was amiable, in morals, pure, in every relation, just, and in the discharge of every duty, faithful. The sick who have shared in her kindness, the poor in her charity, and the sorrow-stricken in her consolations, will bend over her grave and drop the tear of sympathy for departed worth. None were more universally respected and beloved, and the death of none is more sincerely lamented. But she has gone! The frosty hand of disease has laid hold of the springs of life, and they have ceased to vibrate! It was never our lot to witness a deeper gloom than this event threw over the surrounding community.

The largest concourse of people ever assembled in that place, attended her funeral, on February 7th, and embalmed her memory with their tears! And the consolations of that Gospel in which she rejoiced in health, by which she was sustained through a severe and painful illness, and enabled calmly and resignedly to await the coming, and to triumph in the very hour of death—the gospel of universal grace and love was tendered to hundreds of congregated friends and neighbors, by J. T. G.

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